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omission of the parenthetic sentence in the note on Mark 14 : 52 — an illustration that fails to illustrate either the text or Bengel's note. At Luke 9 : 1, *δύναμιν καὶ ἐξουσίαν*, "power and right; power implies right. The man that can cast out devils and heal disease is entitled to do so, nay bound. This principle found an important application in St. Paul's claim to be an apostle, which really rested on fitness, insight."

Notwithstanding its valuable matter, which all scholars will be quick to recognize, and its frequent felicitous comment, we cannot regard this volume as well adapted to fulfil the specific practical mission proposed by the general editor. Of exegetical method it is far from being a model. Besides the list of errata following the preface, many misprints still remain for correction in future editions. No rule seems to have been followed in its accentuation of oxytone words in the notes, when they stand alone or final. The title of Burton's *Syntax* is not correctly given on p. 59. In general the titles of books as given in the notes need revision; Schürer's *Geschichte* is cited in a variety of ways. On p. 180, in the note on vs. 29, the italicized *on* should be *of*; p. 220, col. 1, read *εἰδία* for *εὐδία*; p. 222, col. 1, before the words "in a limestone cave," erase comma; p. 719, col. 1, for *ἐκ* read *ἐκεί*.

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DIE HEILSBEDeutung DER TAUFEN IM NEUEN TESTAMENTE. Von LIC. THEOL. PAUL ALTHAUS, Pastor zu Brüggen in Hannover. Gütersloh: C. Bertelsmann, 1897. Pp. xii + 321. M. 4.50; bound, M. 5.40.

THIS book is the outcome of convictions regarding the saving significance of baptism, intense enough to find no extravagance in Luther's strongest expressions, even those in his post-anabaptistic teachings upon that rite. Its style of discussion is also a little uncomfortably suggestive of the *hoc est meum corpus*, the *hocus focus* insistence of that controversialist at the Marburg conference. Its arrangement is repetitive and too much given, as the Puritan phrase is, "to condescend on particulars." But such features of composition, while vices in a writer, are virtues in a preacher, and enable us to infer with some probability the homiletic origin of these pages.

The following summary of the concluding statements of the treatise

will give an idea of its teaching. "Baptism is the sacrament of individual establishment in grace. As 'the bath of forgiveness' it introduces into fellowship with God. 'Here without price is brought to the door of every man a riches and a remedy which swallow up death and preserve men alive' (Luther). Baptism is so incomparably glorious and high that heaven and earth cannot comprehend it. In it is the fulness of God offered for man's appropriation. Through it is 'poured into man's lap the blessedness of divine adoption' (Luther), and through it the whole Christ, ever at work in his church, reveals himself. The benefits of salvation are in it as a sum. 'Therefore every Christian has in his baptism enough for lifelong learning and practicing' (Luther)."

It is to be expected that around a subject so strenuously treated will lie "thick as autumnal leaves in Vallombrosa" rejected interpretations and explanations. Indeed, one of the most interesting features of the book is just its *Gegen-list*. It includes some of "the chief of the mighty men" of Teutonic theology. Names British and American do not occur upon it; indeed, the author shows no knowledge of such writers. He has no tolerance for theories. They are either metaphysical, magical, or theosophic, and undertaken "zumeist im Interesse der Verteidigung der Kindertaufe"—principally to defend infant baptism. He is a "bonus textuarius." To him "the knowledge of the nature and value of New Testament baptism can be *alone* obtained from the New Testament." Therefore he tells us: "A dogmatic establishment of infant baptism *in specie* is not offered in these pages. It is outside our task and rather follows it. The New Testament deals with adult baptism in its varieties, not with infant baptism. It knows only the one baptism, the nature of which is always and everywhere the same."

The work consists of an "introductory," a "chief," and a "conclusionary" part. The introduction deals with the baptism of John. It was an intermediary between the Jewish lustrations and the Christian sacrament, merely symbolical, and permitted by Christ only till he became conscious of his "own special, incomparable vocation-work." Through it, however, "baptize" became a Christian *terminus technicus*. It was used as the equivalent of *λούεσθαι*, which in the Septuagint represented the Hebrew *רחץ*. As the Hebrew and septuagintal terms meant "to wash," "baptize" also means "to wash."

The second and principal part deals with Christian baptism. This is Spirit-baptism. It is "in the word." There is, in fact, an "inniges Ineinander von Taufe, Wort und Geist." It is "into remission of

sins, for the Holy Spirit received in it mediates this blessing." It is further, and chiefly, Christ-baptism. In it, by means of the present Spirit, Christ baptizes with the Spirit, and thus gives himself to the baptized in a personal connection so real that it makes the facts of the life of the giver an experience to the recipient, and conveys to him salvation. This is the supreme conception of the rite presented by Paul. This union with Christ involves a union with his body, the church, and so baptism is the *sacramentum initiationis*. But this baptismal change is not *per se* "subjective" or "ethical." It is merely "objective" or "soteriological." It ought, however, to be followed by the "subjective" and "ethical."

The last part discusses faith as related to baptism. "Faith is its usual subjective condition, but, as pre-baptismal, it is not *fides salvifica*. To be *salvifica* faith must appropriate salvation, but this it can only do in baptism. Baptism, therefore, furnishes the "Wendepunkt"—the turning-point—at which the faith which desires salvation becomes the faith which grasps salvation: "the place where the *velle accipere* of the gracious soul becomes its *accepisse*."

This cursory review presents a book of no irenic cast. It will evoke aversion or admiration. But, whatever the emotion its study may excite, it will be admitted that its sincerity and thoroughness of treatment make it a respectable contribution to the literature of baptism.

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BOWLING GREEN, O.

THE SOCIAL TEACHING OF JESUS. An Essay in Christian Sociology. By SHAILER MATHEWS, A.M., Professor of New Testament History and Interpretation in the University of Chicago. New York: The Macmillan Co. Pp. 235. \$1.50.

THIS volume is noteworthy as the first serious effort to formulate a complete section of the social teachings of the Bible from the modern point of view. The reception which it has already received emphasizes the demand for a distinct department of research and scientific formulation dealing with the social data of the Scriptures, which ultimately is sure to create a biblical sociology. That the material for such a department of study is both abundant and clearly enough defined to warrant its differentiation will be evident to anyone who seeks to discover, classify, and synthesize the scriptural data concern-